

Vol. 7.]

JANUARY.

[No. 7.]

THE
✓ JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

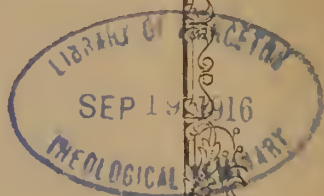
ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. ROM. xi. 22.

New-York:

PUBLISHED AT THE SOCIETY'S OFFICE,
CORNER OF SPRUCE AND NASSAU STREETS.

1851.



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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

Bound Volumes.—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

JANUARY, 1851.

LORD'S AXIOMS.

V. "In metaphorical passages, the agent or object to which the figure is applied, is the agent or subject of that which the prediction expressed by the metaphor foreshows."

In every prediction of the Scriptures, there is first an announcement of some agent or object, and secondly, a description of the phenomena belonging to it. Sometimes the agent or object is already known; then the intention of the prediction is to reveal some characteristic, quality, condition, or end, or other circumstance belonging to it, before unknown, and which could not be known by any effort of the human mind. E. g. : When it is said, "Cursed be Canaan; a servant of servants shall he be unto his brethren;" or, "God shall enlarge Japheth, and he shall dwell in the tents of Shem,"—the agents, Canaan and Japheth, are already known; but their future destiny is not known, and hence it is the object of the prediction to reveal it. One is to be a servant of servants unto his brethren, and the other shall dwell in the tents of his brother. In predictions couched in figurative language the agent or object is always known—for the same reason that the agent or object of any figurative passage must be known. The very idea of a figurative passage necessitates this. Figurative language consists of words and sentences used by universal agreement to describe a specified object, and hence called literal, taken and used to describe some other object to which they do not conventionally belong, and for that reason is denominated figurative. Now, unless the object to be described by this borrowed language be known already, how could a similarity be discovered between it and the object from which the language is borrowed, which discovery is the origin of all figures of speech? Hence, the fact that a passage is figurative, induces the conclusion that the object to be described by the figure must be known, whether in predictions or other parts of revelation. Therefore, if the object of the prediction be known, all we have to do to gain the desired intelligence communicated, is to study the figure and ascertain its import. We must discriminate here between literal and figurative predictions. The axiom

in question has nothing to do with the former. Then our first business is to ascertain what are literal and what are figurative predictions. The rules for discovering the difference between literal and figurative passages simply, are equally true and to be relied on when applied to literal and figurative predictions, viz. : "A prediction is not figurative unless it have a figure in it;" i. e., if the subject of the prediction be described in language which, by universal consent, is applied originally to like objects or agents, it is literal. If the language be borrowed for the occasion, it is figurative. E. g.; "For unto us a child is born, a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This prediction, taken as a whole, is not figurative. The only figure in it is where it is said, "the government shall be upon his shoulder;" signifying that he shall assume the supremacy and responsibility of the government to be afterwards set up. With this exception, which affects not the purport of the prediction respecting the child, the passage is strictly literal. A child may be said "to be born," "a son given," to be the chief of the government, and be the subject of certain titles. In this prediction the agent or subject is unknown, and hence revealed, as well as his condition, character, relations, and prerogatives. On the other hand, it is said, "Israel shall blossom and bud, and fill the face of the world with fruit." This prediction is figurative. Assertions are made respecting the subject, which, if taken literally, could not be true. Israel is here compared to a fruit-tree; then the language which appropriately describes a fruit-tree is used to affirm something of Israel. As a fruit-tree blossoms and buds, and produces an abundance of fruit, so Israel shall again be a holy people, and be the agents in extending the truths of God over the world, and in converting the nations. Having ascertained in this manner what are literal and what are figurative predictions, we are then to understand the one according to the import of the terms, and the other according to the import of the figures. Sometimes, in the one case, we have a revelation of the subject as well as what is said of the subject, while in the other case, the subject is always known, and the prediction relates to some circumstance that belongs to it.

We have already shown that every passage of Scripture, or of other writings, must be either literal or figurative. There is no such thing as a spiritual import aside from that which is given either by literal or figurative language. This law of language, nowhere violated except in the interpretation of Scripture, holds equally true and sound in predictive passages as well as narrative or any other. Every prediction is either given in literal terms, or else in figurative. But in literal passages there can be no mistake as to what the prediction relates, for the subject is announced and described in terms of which every one knows the meaning. E. g. : "But ye, O ye mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come; for, behold, I am for you, and I shall turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it :

and the cities shall be inhabited, and the wastes shall be builded." With the exception of the address to the mountains of Israel, as though they were persons, this passage we know to be literal, because all that is said respecting the land is what may be said of it with the utmost propriety and truth. There is no borrowed language, and consequently no figure in the passage. What is the subject of the prediction? If it be not the mountains of Israel, then no human intellect can tell what it is. If it be the Gentile Church, then the whole passage is reduced to arrant nonsense. Who, then, are the people Israel? Let us literalize it. But ye, O Gentile Church, shall be enlarged and yield your spiritual blessings to my people Israel. But we are aware that they who say that the mountains mean the Church, also make *Israel* to mean the Church. Then the passage, divested of figure, would read: O Gentile Church, ye shall yield your spiritual blessings to my people the Church. And I will cause men to frequent you, even my people the Church. The absurdity of such a rendering is apparent. Then they who hold that the mountains of Israel mean the Gentile Church, must admit that the people of Israel does not mean the Church, but the people of Israel. In that case, all the people of Israel, even all of it, are the people of Jehovah, and shall be united with the Gentile Church. They shall possess it, and it shall be their inheritance. But again, we meet with other insurmountable difficulties. If the mountains mean the Church, then the language used to describe them is figurative, for it is all borrowed. Then we are bound to interpret the figures. When it says, "I will multiply upon you man and beast," what does man stand for, and what beast? Who can tell? What is meant by their increasing and bringing fruit? What is meant by settling the Church after its old estates? In such confusion do we involve ourselves by not following the plain rules of language in unfolding the predictions of Jehovah. The passage is a plain one. It is a prediction respecting the mountains of Israel. They are to be inhabited and cultivated by the Jews, who are called, in all their dispersions, persecutions, wickedness and blindness, the people of God. But, on the other hand, in predictions which are clothed in figurative language, the subject is equally *well known*, as the use of figurative language is the result of a discovered similarity between the subject of the prediction and some other object; the former must be announced before the possibility of a prediction relating to it. E. g.: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name: thou art mine. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. . . . Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Whatever be the subject of the prediction, the prediction is given in figurative language. The subject is represented

as passing through waters and rivers and through fire. A comparison is made between the subject and an individual that is persecuted and compelled to wade deep waters, and cross rapid rivers, and travel through fire at the instigation of the persecutor. The two objects of the comparison must be known in order to a comparison. Here they are—the people of Israel and a persecuted individual. If the people of Israel means the Christian Church, then they are so by the use of a figurative language. The Church is compared with the Jewish people. The points of similarity are discovered between them. Then the language which would literally and truly describe the condition of the people of Israel is employed to describe the Church. But in comparisons, the language is borrowed from a well-known object to describe a less well-known object. The condition of the people must be well known; and, if that be the case, we have a vivid description of their condition and of what God intends to do for them. They are in affliction, in fear; but God is with them to protect and guard them. They are scattered over the world and persecuted; but still they are the beloved of Jehovah. He will also bring them from the east and the west, from the north and from the south. They shall be brought from afar, from the ends of the earth, and reinstated in their former prosperity and glory. Now these facts, which are well known, furnish an illustration for the condition and prospects of the Church. The Church is called Jacob and Israel; then she is described as in affliction, &c. But those who follow this mode of interpretation, do so to escape the conclusion that Israel is to be restored to his former prosperity and glory; but in no way could they so strongly fortify the conclusion.

But let us follow the axiom. In figurative predictions, the subject to which the figure is applied is the subject of the prediction. The people of Israel, then, is the subject of this prediction. The language of the prediction is borrowed. As an individual passes through water and fire, so Israel passes through great tribulation and persecution. As the individual travels over the world and is obliged to leave his children in different parts, or else they are carried there by his enemies, so the Israelites are scattered over the length and breadth of the earth. As the individual exile is finally allowed to return home and have his children once more collected around him, and thereafter lives in honor and prosperity, so Israel shall be gathered from his wide dispersion, be brought back to his home, and blessed by the nations and by Jehovah. The axiom is as simple in its application as it is beautiful, and if as universally followed in its application to Scripture as it is to other writings, would lighten up many dark spots, effect some show of uniformity in interpretation, and stop the mouth of infidelity.

HUNGARY.—From the north of Hungary complaints have reached us of continual collisions between the various religious bodies. Catholics and Protestants are perpetually at war with each other, and intolerance against the Jews is on the increase. A congress of the upper clergy has taken place to put a stop to this unholy war.—(*London*) *Jewish Chronicle*.

For the Jewish Chronicle.

TRIALS OF THE CONVERTED JEW.

IN our labor among Israel, when speaking of its small returns, we generally fail to consider the many heavy trials the poor Israelite has to endure, who desires to become a Christian. The following narrative gives us some insight into those trials, which, to the tender heart of a child, are no doubt the heaviest.

In the spring of 1843, a young Jew came to a very zealous Jewish missionary laboring in one of the capitals of Germany, and said: "Sir, I am a Jew, and by trade a weaver. I came hither to look out for work. I have work not far from here, but I can continue there no longer, since I desire to be instructed in the truths of Christianity." The missionary, having examined his passport and other papers, asked him: "Would you be willing to remain here and be instructed by me?" "Yes," he replied, "if you will have the goodness to instruct and baptize me; I know I shall then enjoy peace of mind."

The young man spoke moreover of a visit which he paid about six months ago to his mother, in order to tell her of the step he intended to take. "I found," said he, "my mother still alive; I had not seen her for eight years. You can easily imagine how great her joy was to see me again after so long a period. The day following I told her freely that I had indeed come to see her, yet chiefly in order to tell her that our people had a heavy load of guilt upon them. What a terrible scene followed upon these few words! My mother, who the evening before had shed a flood of tears for joy when embracing me, her only child,—she who was all love, all tenderness, so careful to make me right comfortable,—she who had loaded me with caresses and goodness, exclaimed, as soon as she heard the mention of the name of Christ, 'Thou accursed child!' and tore the bonnet off her head. Her snow-white hair hung dishevelled over her pale face; she foamed and exclaimed, full of anguish, 'Bring this gray head of mine into the grave, thou miserable child! This then has brought thee home! Would to God that this womb had never conceived such an accursed one!' With these words upon her lips, my mother left the house and went to her Jewish neighbors. Soon many Jews assembled and fell upon me. I stood before them quite dejected. They prayed me not to bring my poor mother mourning into the grave; they besought me even with tears. My emotions were such as I never experienced before. I was on the point of relinquishing my design, for I could not endure the sight of the sorrow and anguish of my poor old mother. But a secret voice within me said, 'Thy Saviour endured more for thy sake, when laden not only with the sins of the world, but also with the curse of the broken law and the wrath of a just God.' I spent an awful night. At last the morning dawned. The sun shone bright through the window. I made haste into the field. Everything around me wore the aspect of peace and harmony. I prayed, and the Lord heard my prayer. I hast-

ened back to my poor mother. I found her calm and meditative, and interrupted the silence with the words: 'My dear mother, I must leave thee again to look out for work. I hope you will not curse me, but give me your blessing.' Very earnestly, and with frowning look, she replied: 'I will not curse thee, but I can never bless thee if thou become a Christian.' With a heavy heart I took leave of her that self-same day, perhaps to see her no more again for ever."

Thus far proceeded the young Israelite, and one can easily imagine what self-restraint it must have cost him to look out under such circumstances for a missionary. Meanwhile the Lord had calmed his mother, and from within he had no rest until he had taken this step. He received regular instruction, and manifested, by his demeanor, humility, faith, and love. He read the New Testament with great diligence and much attention. Soon he evinced a peculiar longing for the sacrament of baptism, which was also administered to him at the close of the year.

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For the Jewish Chronicle.

L A T T E R F R U I T .

How much of this kind of fruit, which never ripens here, shall the faithful laborer in the vineyard of the Lord find there, where it is said, "And their works shall follow them!" I was reminded of this by the following narrative, communicated to me by a physician, an intimate friend of mine, whom I look upon as a genuine Christian: "Several months ago I paid a professional visit to a Jew, of whose recovery I entertained no hopes. I considered it my duty to preach to him the gospel; but I could not find out his real state of mind, since he spoke neither for nor against Christianity. On the day of his death I had great heaviness in my heart on his account, and exhorted him to repentance and faith. When I cited the passage, 'It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners,' &c., he exclaimed with great vigor: 'Praised, praised, praised be the Lord!'" This exclamation of the dying man astonished my friend, and he asked him what he meant; and to this he replied as follows: "Sir, I believe that Jesus is the Son of God, and my Saviour." Who can tell which missionary has sighed and cried unto the Lord for this poor Jew, when he saw him reject the gospel? But the Lord accomplished his work at his own good time.

Therefore, my dear brethren, be steadfast and immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.

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VIENNA.—Letters from the imperial capital state that Count Menzdorf, having been elected as burgomaster by the Jewish congregation of Boskowitz, a post which he accepted with much readiness, took the legal oath in the chapel of his castle, and on the following day he officiated. His first business was—emulating his deceased father-in-law, Count Dietrichstein—to devote his attention to the relief of the Jews, whose charitable funds he increased by a donation of 500 florins.—(*London*) *Jewish Chronicle*.

THE CANTICLES.

A POEM DESCRIPTIVE OF KING SOLOMON'S MARRIAGE FESTIVALS, WHICH, ACCORDING TO ANCIENT AND ORIENTAL CUSTOM, WERE CONTINUED DURING SIX DAYS.

AS ARRANGED BY MR. CHARLES TAYLOR.

(Continued.)

Fourth day, morning. Bride's chamber. A dream.

Bride (to her attendants). I was sleeping, but my heart was awake,
When methought I heard
The voice of my beloved, knocking and saying,
"Open to me! my sister! my consort!
My dove, my immaculate beauty!
For my head is excessively filled with dew,
My locks with the drops of the night."
But I answered,
"I have put off my vest;
How can I put it on?
I have washed my feet;
How can I defile them?"
My beloved put his hand by the lock to open the door.
My heart in its chamber palpitated on account of him.
I rose to open to my beloved.
My hand dropped balsam, and my fingers sweet-flowing balsam,
On the handles of the lock.
I did open to my beloved;
But my beloved was turned away, was gone!
My soul sprung forward to meet his address.
I sought him, but could not find him;
I called him, but he answered me not.
The watchmen, going their rounds in the city, discovered me:
They struck me; they wounded me;
They snatched my deep veil itself from off me,
Those surly keepers of the walls.
I adjure you, O daughters of Jerusalem,
If ye should find my beloved,
What should ye tell him?
That I am wounded to fainting by affection.

Ladies. Wherein is thy beloved superior to other beloveds?
Most elegant of women,
Wherein is thy beloved superior to other beloveds,
That thou dost thus adjure us?

Bride. My beloved is white and ruddy,
The bright blazing standard of ten thousand.
His head (crown?) is wrought gold, of the purest quality;
His locks are pendant curls, black as a raven;

His eyes like doves at a white-foaming waterfall,
 Or dipping themselves in a basin of milk,
 And sporting in the fulness of the pool;
 His temples are shrubberies of odoriferous plants,
 Clumps of aromatic trees;
 His lips are lilies dropping self-flowing balsam:
 His wristlets are circlets of gold,
 Full-set with topazes:
 His girdle is bright ivory,
 Over which the sapphire plays;
 His drawers are columns of marble,
 Rising from his shoes of purest gold;
 His figure is noble as the cedars of Lebanon,
 Majestic as the cedars of Paradise;
 His address is sweetness;
 His whole person is loveliness:
 Such is my beloved, such is my consort.
 O daughters of Jerusalem.

Ladies. Whither may thy beloved be gone?
 Most elegant of women,
 What course may thy beloved have taken,
 That we might bring him to rejoice thee?

Bride. My beloved is gone down to his gardens.
 To his shrubberies of odoriferous plants,
 To feed in his gardens,
 And to gather lilies.
 I am my beloved's and my beloved is mine.
 Feeding among lilies.

Evening. Bride's Parlor. Bridegroom, with Attendants, visiting his Bride.

Bridegroom. Thou art wholly decorated, my love, like Tirzah;
 Adorned as Jerusalem,
 Dazzling as flaming-bannered ranks!
 Wheel about thine eyes from off my station,
 For indeed they overpower me!
 Thy hair is as a flock of goats that appear from Gilead;
 Thy teeth are as a flock of sheep which go up from the washing,
 Whereof every one beareth twins, and there is not one barren
 among them;
 As a piece of pomegranate are thy temples within thy locks.
 Sixty are those queens and eighty those maidens,
 And damsels beyond number;
 But my dove is the very one alone
 To me she is my perfect one;
 The very one is she to her mother:
 The faultless favorite of her parent.
 The damsels saw her.

And the queens admired her,
 And the maidens extolled her, saying :
 Who is this advancing like day-break,
 Beauteous as the moon, clear, radiant as the sun,
 Dazzling as the streamer-flames of heaven ?
 To the garden of filberts I had gone down
 To inspect the fruits of the brook-side,
 Whether the grape were setting,
 Whether the pomegranate flowered.
 Unawares to my mind my person beglided itself back again,
 More swiftly than the chariots of my people at a charge.

(*Bride rises to go away.*)

Bridegroom's Companions. Face about ! face about ! Selomeh !
 Face about ! face about !

That we may reconnoitre thee.

Bride's Attendants. How would you reconnoitre in Selomeh ?

Bridegroom's Com. As we do intrenchments around camps.

For the Jewish Chronicle.

PHARISEES.

"Then spake Jesus to the multitude and his disciples, saying, The Scribes and Pharisees sit in Moses' seat ; all, therefore, whatsoever they bid you observe, that observe and do," &c. (Matt. xxiii. 1, 2.)

"THE seeming inconsistency," writes an unconverted Jew of some celebrity, "in the circumstance of Christ's counselling his auditors to pay attention to the commands of the Pharisees, and to take example from them, after having denounced the ways of the same kind of people, will be cleared up by the following explanations.

"There were seven sorts or sects of Pharisees : 1st. The Shechemites, who, after the manner of Shechem, the son of Hamor, observed the Mosaic law not for the love of God, but for the sake of their worldly convenience ; 2d. Those who, to appear as if buried in religious musings, walked with their heels and toes contracted, and frequently stumbled against stones in consequence ; 3d. Men who pretended to close their eyes because they were unwilling to look on women, and thereby occasionally came in collision with walls and other obstructions in their path, which bruised them and made their blood to flow ; 4th. Men who affected to consider themselves most humble and lowly, and, therefore, were constantly bowing their heads to the ground ; 5th. Men who fancied that, because they had already gone through a complete course of those actions and observances which the law required, it was unnecessary for them to exert themselves any more ; 6th. Men whose actions were controlled solely by the expectation of reward, either in this world or the next, for any good works they might perform, and not by any abstract and innate love of good works themselves ; and, 7th. Those men whose ways were fashioned after God's own heart, and who really did that which was righteous from a holy affection for righteousness itself. It is unquestion-

able that Christ, when speaking against the Pharisees, alluded to the first six sects, and to the last sect when exhorting his followers to attend to their instructions; and that the translators of the New Testament have not paid sufficient attention to those nice distinctions."

RABBINISM COMPARED WITH POPEERY.

"God made man upright, but they have found out many inventions."

THAT deplorable tendency to decline and decay which marks the general character of the human race, is also found to manifest itself in the corruptions which have been introduced in the services of religion. The Word of God is perfect and pure, but man has overlooked and trifled with its sanction and authority.

We are accustomed to think of the Jews as if they were peculiarly guilty in this matter; and it is indeed impossible to speak too strongly of the sinfulness of much that has been maintained among them. Through unbelief and superstition their silver has become dross, and their wine mixed with water.

But it is not our present purpose to speak of the errors of the Jews on these most important points, as if they were peculiar to that nation; but rather to show that they have, in this as in many other respects, yielded to a propensity which is common to fallen man; and do not by any means stand alone in this sad tendency to depart from the simplicity of God's revealed truth.

If we compare modern Judaism, i. e., *Rabbinism*, with *Popeery*, we shall see that there are many important particulars in which there is a similarity between them, as sad as it is striking. It is well worth while briefly to notice some traits of this similarity, as tending to explain the present condition of the Jewish people, and to suggest the duty which we owe them, as well as the hopes we are warranted in entertaining concerning them.

We may compare them in the following particulars:—

- I. *As to the foundations on which their doctrines rest.*
- II. *The Religious Services performed among them.*
- III. *The Hope of Salvation.*
- IV. *The Dangerous Reaction which they produce.*

I. AS TO THE FOUNDATION ON WHICH THEIR DOCTRINES REST.

The distinguishing doctrines of Rabbinism and Popeery rest on the same foundation. *Tradition has usurped the authority due to revelation.*

When allusion is made to the authority of the Bible, in conversing with a highly educated Jew, it is very common to hear them say at once, "O yes, we must keep to the Bible, and to the Bible alone." Vast numbers of Jews will endeavor to maintain the authority of the Talmud, solely on the ground of a supposed necessity for some commentary, in order to understand the sacred text; and thus for a while they seem almost inclined to confine the authority and use of the Talmud to its supplying certain historical notices, which they think to be an important aid in explaining the laws of God. Now, although we do not question the sincerity of those who make these statements, we soon find that this is a very partial and limited view of the subject, and that, practically and truly, the law of God is made void by their traditions. The great body of the Jews, however, do not by any means content themselves with regarding the Talmud as a remarkable collection of ancient records which

may be useful in illustrating the Bible. They show most clearly that they live entirely under the influence of the maxim which affirms that the Bible is like water, the Mishna like wine, and the Gemara like spiced wine.

Just so among the Papists. We are glad to hear of any disposition anywhere to receive the Word of God, but it is notorious that, generally speaking, where Popery prevails, although nominally the Word of God is acknowledged to be the standard of truth, still the Bible is actually withheld, something else is substituted, and the people live in ignorance of the saving truths of revelation. One of the most fatal symptoms of a nascent disposition to depart from the simplicity of the gospel, which has led so many to fall into the errors of Rome, has been a tendency to trifle with the supreme authority of Holy Writ.

It is mournful to see the guardians of the sacred oracles of the Old Testament, as well as those who rejoice in the name of disciples of Christ, thus living under the influence of the same delusion, and forgetting their high duty as stewards of God's living Word.

But while we may justly compare Rabbinism with Popery in this important particular, it must also be remembered that there is a difference as to the way in which this error manifests itself. *The Jewish Rabbies do not burn the Old Testament; they do not at all question the right of the community at large to possess it.* We blame them for supposing, as the Romish priests do, that the written revelation of God is not sufficient of itself. Neither understand that Holy Scriptures contain all things necessary to salvation. We admit that the result is too much the same in both cases; but we must not forget that the Rabbi does not *conceal* the truth as Rome does by prohibiting it.

Every earnest Jew teaches his son to read the law. At a very early period of life the infant Jew is taught to understand the sacred record. The strict Jew of the old school is so strongly attached to the sacred oracles, and so eager to appeal to them, that he is anxious to lose no time in teaching his children the law. Thus, in his zeal for the Word of God, he does not imagine that any *history* is necessary for them, except that which is contained in the Bible; does not suppose that any knowledge of *geography* can be required, except that which the Bible itself furnishes. The Bible is thus used almost exclusively for the education of his children, who find in the books of Moses and the Psalms of David the best source of instruction in the language which they learn to love and reverence from their very earliest infancy.

There is something touching in the veneration which is thus paid by the Jews, as a nation, to the sacred treasure of the divine oracles. A Jew in Poland, who has to struggle hard to provide the necessities of life, will often gladly remunerate a tutor, at a very high price, for instructing his sons in the rudiments of Hebrew. His great delight is to secure for them the best education in this respect that can possibly be obtained, and he is almost regardless of expense in selecting the person to whom he confides the education of his boys.

These circumstances, and many others which might be mentioned, form a great contrast to the neglect with which the Bible is treated by most Roman Catholics. They show, that although Israel has not attained that which they seek for, through unbelief, they have never lost the sense of their high vocation, as those to whom were "committed the oracles of God."

But then there is a most sad drawback to this. The Jews have the Bible, and still it may be said they have it not. They have it not in its majesty, power, and fulness. They begin the education of their sons in a manner which is in many respects praiseworthy and deserving of imi-

tation. But they do not persevere in the good course. As soon as the young Jew can read and translate the text of the Pentateuch, and some of the Psalms and prayers necessary for use in the synagogue, his attention is directed to the commentaries of the Rabbies and the pages of the Talmud.

From that day forth the Bible is seldom looked to as a book of study. The ancient custom of reading the section appointed for the service of the Sabbath on the afternoon of the previous day, is indeed observed by the strict Jew. A portion of the law is thus read over with grave attention, twice in Hebrew, and once in the Chaldee translation of the Targum, on the Friday in each week, as a preparation for the service of the approaching Sabbath. There are also various occasions on which parts of the Bible are recited, and the sacred text is not unfrequently quoted in the pages of the Talmud. But all proper study of the Bible, as the rule of life, and warrant of doctrine, is over.

The spirit that prevails in the Talmud, the method of interpretation that it follows, almost sets aside the study of the Bible in the sense in which Christians study it. The Rabbi seeks for mysteries in every word. He is not content with endeavoring to explain real difficulties. He seems to think it his duty to find a mystery in everything that is said, and very often taxes his invention to point out a reason why some things are not said which might possibly be supposed to belong to the subject in hand.

Thus, then, the Bible is quietly, inadvertently laid aside, as far as the earnest Jew is concerned.

Another point of importance in this matter, is this :—the Jews think of the Bible as a law. They attach more importance to the precepts than to the promises, and hence, while they have most scrupulously, most carefully preserved the entire canon of the Old Testament, they have confined their attention too much to those parts which are, strictly speaking, called the law. The Pentateuch contains, besides that which is historical, many promises, many directions about the service and office of the priesthood; and thus many parts, even of the law of Moses, are overlooked by the Jews, in their eagerness to find out the distinctions necessary, as they think, to explain and enforce the 613 precepts of the law, which they imagine to make up the whole of religion; and they remain, notwithstanding their real love for the law, in a state of ignorance of the Bible, which is occasioned by that adherence to tradition in which they so much resemble the adherents of Romanism.

Each party have their own traditions, vastly differing in detail, but very similar in principle. While we respect the Jew for his affection for the law, and for the testimony to its truthfulness which his very existence, as a Jew, affords, we must mourn when we see that the same perverse spirit of leaning on tradition, which has been the fruitful source of so much mischief among our own churches, has prevailed so extensively among our elder brethren. But we must proceed in our comparison by noticing—

II. THE RELIGIOUS SERVICES PERFORMED AMONG THEM.

If we accompany the Romanist and the rabbinical Jew *to the house of prayer*, we find additional reasons for comparing the effects of the errors which they maintain.

In both we find intense effort, cumbersome ceremony, and great superstition; but, alas! how many, or rather how few, of the worshippers in either case, can be said to offer unto God a reasonable service. Very, very few of the Papists seem to have any idea of the real import of much that is said and done in their churches; and the number is but small of

the Jews who can understand a great number of the prayers offered in the synagogue.

A great distinction must however be made, as to the Jews, between the usual service and that which is performed on the great festivals. Many of the Jews do understand the law which is read, and the Psalms of David which are recited every Sabbath; but if we look into the service for the Day of Atonement, the New Year, and other solemn days, how much is there that, being composed in a very enigmatical style, full of allegorical and cabalistical expressions, must ever be unintelligible to the multitude of those who assemble.

We must here again say, that there is some advantage on the side of the Jews. The Jews generally learn Hebrew, the Papists do not generally learn Latin. But tradition leads both of them to ceremony and mystery. Wearisome, cumbrous services prevail. Many prayers and many repetitions of prayers are offered, which stifle rather than encourage devotion. One great object seems to be, in both cases, to get through as great an amount of prayers and devotional exercises as possible. The Papists count their Paternosters by scores and hundreds, and the Jews spend fourteen hours in one continued act and exercise of devotion, the service on the Day of Atonement; and on various other occasions make long prayers.

There is more order and apparent solemnity in a Popish church than in many Jewish synagogues, where confusion abounds, and many go in and out without reverence; but if we look at the processions and pilgrimages to holy places, and all the accompaniments of the Romish observances, we find that in one case, as in the other, the attempt to add their own contrivances to the simplicity of divine service, as required by God, has had a directly contrary effect to that intended. The multiplication of prayers and forms degrades the mind instead of elevating it. Both the Papist and the Rabbinical Jew show a great anxiety to *do* something, to *merit* something; but the very appearance which their services present, tells plainly of the unsoundness of the principles they follow.

III. THE HOPE OF SALVATION.

But it is time that we come to the great question of all, and compare the two systems under consideration, as to the reply they give to the penitent soul who asks, *What shall I do to be saved?*

Rabbinism says, Give alms, fast, pray, study the law, in short, *do* this and thou shalt live; and Popery says almost, if not altogether, the same, when it directs the penitent to make efforts in fasting and devotion, and to abound in good works, as a means of obtaining the favor of God.

How very seldom is the great truth brought forward among the Papists, that being justified by the blood of Christ, we shall be saved from wrath through him. The Jew does not know the "only name" through which we can be saved; and Popery has introduced so many other names of those who are regarded as objects of trust, that the name of Jesus is anything but the "only name" among them.

There is something very startling in this point of comparison. It must not indeed be pressed too far. Every vestige of the truth as it is in Jesus is most precious. But when we see professing Christians wholly given to superstition; calling upon saints, real or imaginary, to intercede for them; trusting in relics and worshipping images; and at the same time ignorant of the great doctrines taught by Christ and his Apostles, we cannot but lament at finding that the traditions of man have taken the place of the revelation of God, and that the hope of justification by works has blinded the mind to the need of righteousness by faith.

The Jew could not have read the Old Testament for so many years without knowing him of whom Moses and the Prophets spake, if he had

not been taught to look to something as a substitute for the sacrifices and the service of the temple; and the perversions and corruptions of Popery could not have obtained, if the New Testament had been taught in its simplicity. The cause of error has been similar in both cases, and the deplorable consequences have been too much alike. Both have trusted in man, and have not followed the Lord.

The traditions of Rabbinism and of Popery lead the mind astray; plunge it in darkness; keep it in ignorance and sin; from which nothing but the grace of God can save.

IV. THE DANGEROUS REACTION WHICH THEY PRODUCE.

The last point of comparison which our space permits us to notice, is *the dangerous reaction which both systems produce.*

This has recently been awfully exemplified in various parts of Europe. Thousands and millions of Papists who are still zealous for some of the forms of religion, have begun to entertain a doubt, or more than a doubt, as to the certainty and truth of every part of revelation. They feel an uneasy and growing conviction that all they have been taught is not true; they cannot distinguish between truth and error in the complicated system presented for their acceptance, and they go from bad to worse, until not a few at length cast off all respect for all the forms of religion, and sitting in the seat of the scoffer, speak in terms of unmeasured contempt of everything positive in religion, and sacred in its observance.

Just so among the Jews? Many feel that the fables which engaged their attention in youth, are unworthy of credit; and that many of the enquiries and speculations to which they devoted their time and their strength, are little better than vanity and vexation of spirit; and they have turned aside altogether from the right way.

Extremes are said to meet: and much of the evil of unbounded speculation, and unhallowed belief, which has caused so much distress and danger amidst the nations of Europe, is justly chargeable to the false systems which Rabbinical and Popish traditions and superstitions have introduced and inculcated.

Let us then be warned and instructed. Let us be admonished concerning our danger as individuals, if in any way or in any degree we depart from the good old paths taught by eternal truth; and let us be encouraged by knowing that amidst all these difficulties and dangers, the Word of God remains free, pure, and eternal. Let us wield the sword of the Spirit, which is the Word of God, and we shall wage successful warfare against all the hosts of the enemy.

The accumulated evils which have pressed upon Jews and Papists shall thus be overcome; and while we trace them to the same source—the evil heart of man—we may thankfully remember there is the same remedy for all—the pure and everlasting gospel of the blessed God.—*Jewish Intelligencer.*

VIENNA.—That the political equalization of the Jews has become national, the election of many Jews to municipal offices serves as an indisputable proof; still we cannot yet hope for the engagement of Jews as teachers in the higher academical institutions, as the Church is inveterate in its hostility. In all other branches of public service, however, Jews meet with no obstacles. Several Austrian Rabbies of the old school recently held a congress here, at which they resolved to substantiate their claims in the same manner as the Catholics. At the head of this congress was Dr. Hirsch, Chief Rabbi of Nicholsburg, in Moravia.—(*London Jewish Chronicle.*)

THE NEW DISPENSATION.

THE visible kingdom of Satan shall be overthrown, and the kingdom of Christ set up on the ruins of it everywhere throughout the habitable globe. Now shall the promise made to Abraham be fulfilled, "that in him and in his seed shall all the families of the earth be blessed," and Christ "become the desire of all nations." (Haggai ii. 7.) *Now the kingdom of Christ shall in the most strict and literal sense be extended to all nations and the whole earth.* There are many passages of Scripture that can be understood in no other sense. What can be more universal than Isa. xi. 9: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." As much as to say, As there is no part of the channel or cavity of the sea but is covered with water, so there shall be no part of the world of mankind but shall be covered with the knowledge of God. So it is foretold, Isa. xlv. 22, that "all the ends of the earth shall look to Christ and be saved." And to show that the words are to be understood in the most universal sense, it is said in the next verso: "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear." So the most universal expression is used, Dan. vii. 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High God." . . . Terrible judgments and fearful destruction shall now be executed on God's enemies. There will doubtless be, at the introducing of this dispensation, a *visible* and awful hand of God against blasphemers, infidels, obstinate heretics, and other enemies of Christ, terribly destroying them, with remarkable tokens of wrath and vengeance. More especially will this dispensation be attended with terrible judgments on Antichrist. The cruel persecutors in the Church of Rome shall in a most awful manner be destroyed; which is compared to casting Antichrist into the burning flame, Dan. vii. 11; and to "casting him alive into the lake that burns with fire and brimstone," Rev. xix. 20. . . . This *dispensation* is, above all preceding ones, *like* Christ's coming to judgment, in that it puts an end to the former state of the world, and *introduces* the everlasting kingdom of Christ. Now Satan's visible kingdom shall be overthrown, after it had stood ever since the building of Babel. The old heavens and the old earth shall in a measure pass away, and the new heavens and the new earth be set up in a far more glorious manner than ever before.—*Edwards's History of Redemption.*

VIENNA.—A deputation consisting of the oldest and most respected Rabbies of Hungary, had the honor to present a memorial to the Emperor, on the 2d inst., praying that the Rabbies in the Crown-land, Hungary, might be permitted to elect a synod from among themselves, for the purpose of deliberating on the distracted state of their religious affairs, and at the same time to point out the means of healing the breaches and settling their differences amicably; further, that this synod may be summoned by his Majesty's order, and assemble in the coronation town of Presburg; and lastly, that this synod may be empowered to appoint a commission of seven members, who in futuro should preside over the examination of Rabbies, until laws and regulations shall be passed deciding the qualification of Rabbies.—(*London Jewish Chronicle.*)

JEWISH LITERATURE.—A new monthly periodical, under the title *צפירה תפארה*, edited by the Hebrew poet, Dr. M. Letteris, has just made its appearance; and, judging from the ability of the learned editor, we may expect much entertainment and instruction from this periodical.—*Ib.*

Missionary Intelligence.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

THE interest among the Jews increases monthly. Our hearts are constantly cheered by the prospect before us. Whatever may be said by missionaries of other Boards, we know from our own observation that the statements made by our laborers may be confidently relied on; and if other missionaries do not meet with anything like the same success, which we know they do not, it is not the fault of the field. If Jews are voluntarily seeking us out at our office, to converse upon the subject of religion, every week, is it a thing incredible that our missionaries should have access to them at their homes, and should be allowed to read and explain the Old and New Testament to them, and pray with them? If a missionary does not perform these duties, we esteem him an idler in his Master's vineyard. Thousands of Jews in this country have virtually abandoned modern Judaism, and must either fall into the vortex of infidelity, or embrace Christianity. But they find an uncomfortable home in the former, and hence are welcoming to their hearts the hopes of the latter. But a few days ago, having business in a Jewish store, one of the Jews begged an English Bible. Walking through a public thoroughfare, we accosted a Jew upon the subject of Christianity. He listened with eagerness. Being invited to visit us at the office, we spent an hour with him in explaining the Christian religion. He gladly accepted a Bible and tract. In this way many hours are spent every week.

We have taken a little pains to collect the statistics of our labors for the last five months, which are as follows: Families visited, 600; Bibles distributed, 150; Testaments, 50; pages of suitable tracts, 24,000; families prayed in, more than 100, at least; individuals conversed with and preached to, over 2500. God is in the work, and "if He be for us, who can be against us?"

We have now in our employment seven missionaries and five colporteurs. As has been before remarked, all our laborers are expected to make the cause their own, and labor in every capacity in which they are able. The missionary and colporteur are also lecturers, agents, preachers, &c.

The names of our missionaries are as follows: Rev. S. Bonhomme, G. D. Bernheim, A. Block, J. Steiner, H. Bouten, Wm. Weissel, and A. Tymim, a converted Jewish Rabbi. The names of our colporteurs: Franklin, Levy, Amsden, Waldenburgh, Solater.* Agents authorized to

* Since resigned.

collect funds, Avery and Bogue. General agent for the Jewish Chronicle, Mr. Streeter. The above persons are the only persons authorized to receive donations, &c., for the Board. Sometimes we have a man in the field temporarily collecting in certain districts. By requiring all our laborers to act as agents, our system of economy is scarcely equalled. That is, we pay as large a proportion of our income for actual labor in the mission field as any other benevolent organization in the world; as we shall show at the end of the fiscal year. Nothing will be said at this time respecting converts and inquirers. A great work is before us. The distinguished converted Rabbi, now in our employment, so long a missionary in Jerusalem, is confident that there will be a million of Jews in this country before the expiration of ten years; as they are, in hundreds, negotiating with the various governments of Europe for their passports, and when refused, seeking an opportunity to run away.

Oh that Christians would rouse to action in view of these facts! What need to expend thousands to sustain missionaries to the Jews in foreign countries, when hundreds will affect more of them at home, and produce a much greater amount of fruit? Let Christians pray for the "increase," which God must give, now that the seed is being sown and watered.

NEW-YORK MISSION.

REV. T. STEINER.

"Comfort ye, comfort ye, my people, saith your God."—ISAIAH XL. 1.

I CONTINUED my labors as usual during the past month. Since my beloved fellow-laborer in Christ, Mr. Weissel, who also labors in the same mission in this city, has gone more into detail about his work, I will refrain from it myself, and simply state in what way I try to get access to the Jews, and seek to glorify my Master.

When entering the place, I show them my tract, and ask them whether they get such tracts. Having answered the question, I ask them whether they read in it, etc., and thus introduce my conversation. My chief aim at first is to convince them that man is a sinner, exposed to the wrath of God; that "the soul that sinneth, it shall die," and that this death is eternal. Sometimes I give some reasons why this death is eternal, though I tell them that a "Thus saith the Lord" is sufficient on this point. Having tried to convince them that man cannot be justified by the deeds of the law, and when they get interested in the conversation, I show them that there must be a sacrifice, point out to them the ancient sacrifices as foreshadowing the great atonement, and tell them that the prophet Isaiah also speaks of such an atonement, and in this connection read the 53d chapter of Isaiah. I have read that chapter in almost every family I have visited yet. It is right to the point, and ought to convince the Jew at once. They usually listen attentively whilst I read, and having done so, I begin to speak more distinctly of the great Sacrifice, even Christ; his nature, his office, and that he has already come, all of which I prove by passages from the Old Testament. Being yet more interested in the conversation, I tell them that what is written in the Old Testament about Christ agrees with what is recorded in the New, and in this connection read the 27th chapter of St. Matthew, where he speaks of the crucifixion of our Lord, when these things were fulfilled which are prophesied of Christ. I love

to read a chapter to the Jew, where the story of the cross is brought forward so directly.

I then make a few remarks, and offer them the Scriptures—for having become more serious, this is the best time to offer them the Word of God—showing them the propriety of having it in the family, and reading in it. I beg them to ask God for light before they read in it. “Open thou mine eyes, that I may see wondrous things out of thy law.” (Ps. cxix. 18.) Sometimes, according as God gives me grace, I try to get from them the promise to do so, i. e., to ask God for light; for, having promised it, they ought to keep their word. Wherever it is feasible, I urge them to immediate repentance and faith in Jesus, I beg them to ask God about these things I have told them, and after I have left the room to go to Him, and with a penitent heart, and a sincere desire, ask Him to show them the way of life through a crucified and risen Saviour. I then offer to pray with them, and when they permit me I do so. This has a good effect upon their minds. They will not so easily forget the scene nor the man who prayed with them, and thus the effect is of a lasting character. Many years afterwards, perhaps whilst living a life of sin, the scene may suddenly be brought before their mind in a serious moment, and remind them of what they heard and saw in their father’s house whilst yet a child; and oh, who can tell the effect of it? We ought never to neglect to pray with those with whom we labor. I find that after prayer they are usually more serious; and those who have perhaps never bowed their knee before God in spirit and in truth are at once brought before him, and by this means begin to learn how far away from him they have as yet lived; they also get a better impression of the missionary, etc. Thus, though not all can be told at one time in such a family, yet a clear testimony has been given, and they are thus responsible for themselves. They have no more excuse; and, as far as it goes, the testimony is complete. May the God of Israel, who redeemed Abraham, and brought us out of Egypt into his own land, add his blessing to it; and to his great name, Father, Son and Holy Ghost, shall be all the praise, for ever and ever. Amen.

O Lord, thou wilt not be angry for ever. Cast us not off altogether, but in great mercy remember us, thy covenant people. Through thy good Spirit, give us faith in Jesus, and let thy glory once more appear in Israel, that thy name may be sanctified before the heathen. Remember thy promises, that thou wilt wash us from our filthiness, forgive our transgressions and iniquities, and sprinkle us with the blood of the Lamb. O Lord, remember us. Lord, remember us, for we are very poor and needy, and in great distress. Lord, save. Come, Lord Jesus, come quickly. O come, for thy great name’s sake. Amen.

“Blessed is he that cometh in the name of the Lord!”

T. C. WEISSEL.

“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—PSALM cxxxvi. 5, 6.

DURING the last month, I labored in 44 families, distributed 7 Bibles and 840 pages of tracts.

November 15th.—A Jew called upon me, who offered to sell me spectacles. Since I did not need any, I told him that I would offer to show him in what way he might be justified before God. I tried to show him by the Word of God, that we are lost without being redeemed of God, and that the Lord Jesus Christ is our only Saviour. He listened very attentively, and made some objections in regard to the Sabbath, etc., to which

I answered from the Word of God. He is well acquainted with the Scriptures. I conversed with him over two hours; and when he left me, he pointed to his heart, saying, "Your words have found entrance here." May the Spirit of God make them effectual.

19th.—Called upon Mr. ———'s family, and held a long conversation with Mrs. ———. She listened very attentively, and promised to send to me her husband, since he is in great distress for having frequently punished his disobedient son, who then left his father's house, and has not been seen since nine months. She asked me for a Bible, which I gave her with some tracts. May the hour soon come when the Lord shall heal their wounds and make them to find rest in Him, and it shall be fulfilled in them what is said by the prophet Isaiah of our dear Saviour: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi. 1.)

Called upon another family. I addressed them with the words, "You already have a Bible, since I saw one in the room." "We have," was the answer. I conversed for a considerably long time with them, and showed them that there is no salvation but in Christ. I read to them many passages of Scripture, to which they listened with great attention, so that even Mr. ——— stopped his work. It being dinner time, they invited me to dine with them, which I had to refuse. They felt sorry for it, and begged me earnestly to call upon them on Sunday, when we could converse together without being disturbed. I gave them tracts, which they gratefully received. O Lord, prosper and save!

21st.—Met Mr. ———, with whom I had conversed some time before in another family. He went with me into a family where he was acquainted, in order to converse with me. He regretted that he forgot where I lived—which I told him before—and that he could not therefore call upon me. He also regretted that I had to leave so soon the place where I met him first, for the lady of the house turned me out of doors. I showed him, by the law of God, that we are all sinners, and that we are hopelessly lost without the redemption as it is in Jesus. I read to him many passages of Scripture. He said, "As for all this you told me, I do not know yet; but I will shortly visit you with several other young men, and then we shall speak more about it." He received gratefully some tracts. May the Lord carry on the work, which I trust he has begun in his heart, and finish it to the praise of his name.

24th.—Revisited the same family I had called upon on the 19th. Mrs. ——— became quite serious in the course of our conversation. She asked me about many things; and I had the joy to bring home to her heart the great love of our dear Saviour to poor sinners. She was very friendly, and begged me to call frequently upon her family. I invited her and her husband to hear me preach in a Gentile church. Since she could not come herself, she promised to send her husband. He came, and at the end of the service, said to me, "I feel sorry that I was not present when you called at our house," and invited me to renew my visit soon. May the Lord, by his grace, make his Word powerful in him.

Mr. ——— called upon me, of whom I spoke in my statement of the 21st. I conversed with him for a considerable time. Among other things, he said, "That Jesus is the Messiah I cannot believe as yet; but I shall read more and think more about it." I tried to show him that God is, and only can be, gracious through Christ, if we believe on him, but without this faith it is impossible to please God. He left me with these words: "If you allow it, I shall soon visit you again." May the Lord illuminate his heart, that he may see the truth as it is in Jesus, and find salvation through and in him.

25th.—To-day I experienced how the Word of God manifests its power in the hearts of men. Miss —, a young Jewess, to whom I had given religious instruction for several weeks past, told me, "I thought to be prepared in about three weeks to receive baptism; but I see that this is not the case as yet; for by this instruction I see how many things I have yet to learn." I told her that it is necessary to be instructed in the Christian truth, that she may know what it is to have a Saviour. She said, "I am happy; for I see many things in a different light from before." May the good Saviour save her soul, for his great name's sake. Amen.

26th.—Called upon Mr. —'s family, in — street. I told Mr. — that I had called before, but did not find him at home. He said, "I am glad that you came to-day. My wife has told me of you, and I should love to hear something from you myself." I conversed with him for a considerable time. Though he made many objections against the truth, yet I was enabled to explain to him all I wished to, for he listened attentively, and stopped even his work. Before I left, he said: "I shall speak more with you about all this; and I shall be glad if you soon call again upon me."

27th.—Called upon Mr. —. Asked him whether he had a Bible. He said: "There was a man here to-day who offered one. I have however two of them, an English one and a Hebrew." He told me that he intends to go to California next spring. I seized this opportunity, and told him that he should strive to seek a heavenly treasure, without which he can find no peace, and no salvation for time and eternity. He asked me what I meant by it, and how we can attain unto it? I showed him how we can have forgiveness of sins through Jesus Christ, and that he is the only and perfect Mediator. I read to him many passages from the Scriptures, to which he listened with great attention. He made some objections, which I answered. I gave him some tracts, which he gratefully received, and requested me to call upon him soon again.

In another family, where I offered the Bible, they told me: "We have here an extract (it was a tract) which we have often read. I would like to read the Bible." I told him: "If you wish it, I will give you one." "I will take it very gladly," he replied; "can you let me have one now? or if not, I will call at your house and get one there." I gave them my address. I had a considerable conversation with them, and felt glad that they rejoiced so much in my visit, and begged me to visit them soon again.

December 2d.—Called upon a family in — street. Had a long conversation there, and among other things Mrs. — asked me whether I was the same man who had prayed in a certain family in — street, and in his prayer mentioned the name of Jesus, which he cannot do as a Jew; and whether I also believed in Jesus. I confessed with joy that I had obtained mercy and found peace in Christ, even the forgiveness of sins. I read to her the Word of God; she laid her work aside, and listened with great attention. I admonished her to be anxious about the welfare of her soul; not to delay to come to Christ, who is the only way of salvation. He that believeth on Him shall be saved. She requested me to revisit her soon, and said: "Since I can find no time at present to read the Bible, I will take one from you if you will call again."

4th.—Called upon another family which I had visited on the 27th. They were all very friendly. Asked them whether they had read the tract which I had given them; which they answered in the affirmative. "But I cannot believe that the Messiah has already come." I conversed with her on that subject, and tried to show her that she does not sufficiently feel the need of a Redeemer, and the reason why it is so; that we do need a Redeemer to deliver us from sin and its penalty; and

that Jesus, by his sufferings and death, hath delivered us from both. Whilst I read to them from the Word of God, one of them went for her sister, and they all listened attentively to what I had to say and read to them, announcing unto them the great works of God. They requested me to let them have a Bible, and to mark all the passages of Scripture which I had read to them. I did so; and can but say, that I praise God for his mercy, who suffered me, a poor worm of the dust, to give such a decided testimony of his mercy and truth to my Jewish brethren. They invited me to call upon them soon again. I promised to do so, and hope by the blessing of God to find this an interesting field of labor. I recommended them to the further protection and grace of God. May he soon bring them into his fold, to the praise of his name.

6th.—Called upon Mr. —'s family in — street. Asked Mrs. — whether they had a Bible. She said: "We have an English one, which my husband brought home, and also makes good use of it. I also would like to read in it, if I had a German one." I told her: "I will gladly give you one, if you will only read it with prayer that you may come to a knowledge of the truth, and know in what way to appear before God." She listened attentively to what I said, and I left her with the desire that the words spoken to her may prove a blessing to her soul.

Called upon Mr. — in — street, where I held a long conversation, and before I left Mr. — asked me for a Bible, and invited me to call upon him again.

12th.—Visited a family in — street; held a long conversation there. At first they did not wish to hear anything, but by-and-by they became so attentive, that Mr. — stopped his work to converse with me. I brought the truth near to his heart, which I hope will not be without a blessing. They requested me to visit them soon again, and to give them my address, in order to fetch a Bible, if I should give them one.

Visited Mr. —'s family. Asked them whether they had read in the Word of God how a sinner can be saved. They said: "We have a Bible, which we fetched last year. We read in it, and do what we can." I told Mr. — that in order to be able to stand before God, we must have remission of sins, which we only have through the Lord Jesus Christ. I showed him from the Scriptures how that Christ had to suffer and to die, so that by his stripes we may be healed. He said: "If you could convince me that Christ has suffered and died, and is the Saviour, I would be glad;"—which thing I tried to prove to him from the Old Testament, to which they listened with great attention. I hope to have found a soil where good seed has been sown, that shall bring forth fruit unto the glory of God. May God add his blessing to all these labors; and unto his great name, Father, Son, and Holy Ghost, be present and everlasting praise, world without end. Amen.

REV. MR. BOUTEN.

October 4.—Spoke with Mr. — some time ago, when he preferred seeing me in the evening, for a similar reason that Nicodemus sought our Saviour by night. I visited him. His wife belongs to a Christian church. I have called from time to time since. I think that he is not far from the kingdom of heaven. He wishes to profess Christ by baptism. After further instruction he will be introduced to some pastor of a church for examination. When I first saw him he manifested no disposition to repent and believe in Christ. On the same day I spoke with others, but nothing of interest transpired. Hereafter I shall mention only those cases to which some interest is attached.

5th.—I spoke with Mr. —; he is not long in this country. His child

died, and I made an address at the funeral. I exhorted him to prepare to die; and as he had no Messiah for a Saviour, and could not find rest nor contentment in his own religion, and he must seek the true religion, and some well-grounded hope of salvation, and that he must bring up his children in the Christian religion. He asked me what I meant when I said that his child was in heaven. How could God save him? I told him that God in his gracious arrangement could save infants, but that he could not save him without repentance and faith. He was pleased, but his wife opposed the truth. I exhorted her to read the New Testament with her husband. If she believed in Christ she would have everlasting life. After pointing out several passages of Scripture for them to read, I was urged to call again.

6th.—Called on a Jewess; her husband is a Christian; have visited her often, and spoken much with her, and instructed her in the truths of Christianity. She is too poor to furnish herself with suitable clothing to attend church, otherwise she would attend. Seems to hope in Christ; says she reads morning and evening in the Scriptures, and prays to Christ.

7th.—Called on Mr. —. He travels in the country, and said he would call from time to time when he returns. He does so. Seems to know much of Judaism. Spoke with his wife. She is inclined to oppose the truth. The man confesses that Jesus must be the Messiah, and expresses anxiety respecting his salvation.

9th.—Called also upon a young person whom I have often seen. Her husband is nominally a Christian. She reads in the Bible I gave her some time ago. Still allows her children to be circumcised to secure the friendship and aid of the Jews; but, at the same time, says she believes in Christ and prays to him.

15th.—Visited a Holland Jew, and spoke with him respecting professing Christ. I have seen him before. He and his wife profess to believe that Jesus is the Messiah, and pray to him. I read and explained the Scriptures to them. They entertain hopes of a change of heart, but need much instruction. I may be allowed to say here that my plan is to visit evenings, as the families have more leisure and quiet at that time.

18th.—Visited a family which I have before visited. A child was sick. As I spoke of the Messiah as the friend of children, and in case of their death, his reception of them into rest, and that they needed the same Messiah for their friend and Saviour, the woman wept and seemed deeply impressed. I pointed out some passages of Scripture appropriate to her circumstances in affliction. I gave her husband a tract.

20th.—Called on a newly-married couple. They seemed glad to see me, having been told by a friend that I was about to call. I asked the Jewess if she was satisfied with the Jewish religion. She answered "No," for it did her no good. She could not find anything there for her heart. I told them that in Christ they could find what they needed. They invited me to come from time to time to instruct them. I gave them texts to read and think upon, and note what they did not understand.

Visited also another family. Our conversation turned upon circumcision and baptism. I explained to them the covenant with Abraham and with Christ. They were not pleased. Were willing that I should call again. Gave them a Bible.

21st.—Called on the persons whom I saw yesterday. Seemed very glad to see me. I read the Bible to them, and showed them what the Christian religion was. They listened attentively. I appealed to their hearts and consciences.

22d.—Had a long conversation with Mr. M. L. concerning the truths of the gospel. He wished me to show that the gospels were as true as

the four books of Moses. I detailed the evidences. He seemed to be satisfied and convinced.

23d.—Visited a young man. He wished to be convinced both in intellect and heart before joining a Christian church. Would not even allow prayer until he is convinced.

27th.—Saw the young man spoken of on the 23d. My previous conversation had made a good impression on him. We agreed to see each other as opportunity offered at each other's homes.

28th.—Met a Jew in Chatham street. Was soon surrounded by a crowd. He would not speak with me in the street, but invited me into his house. Met just then a Jewish teacher, who challenged me to prove from the *New Testament* that Jesus is the Messiah, which I endeavored to do after we had gone into the house; but also proved that the *New Testament* was a counterpart of the Old.

29th.—Visited a family, where I left a Bible and tract.

Dec. 1st.—Spoke with a widow lady. Confessed that she believed that Jesus was the Messiah, and that the Christian religion was true, but as she was dependent upon the patronage of the Jews for a livelihood she could not make a public profession of religion. I told her to seek first the kingdom of God and his righteousness, and all these things shall be added unto her; and pressed it upon her to try the promise of Christ. She is a secret believer, and says she prays to Christ. Now if Christians would divest themselves of their prejudices and suspicions, these disciples would not be compelled to deny Christ for the sake of a livelihood.

JEWISH COMMENTARY ON CHRISTIAN MORALS.

THE Christian religion places greater restrictions on its professor in some respects than our law does; and according to that, certain marriages which our Holy Law allows of are considered improper: for instance, it prohibits a man from having two wives at one time, and from marrying the sister of a deceased wife, and other near relations. Those Christians, too, who live in strict conformity with this system of worship, are very cautious as to swearing, and display many honest and good moral qualities; and they are inclined to use forbearance towards their enemies, and to suppress all revengeful feelings. Happy would they be, and happy would we be, if they adhered to the positive precepts of their system in their conduct regarding us, even as those precepts were recorded by their Evangelists: "And unto him that smiteth thee on one cheek, offer also the other; and to him that taketh away thy cloak, give thy coat also." Christianity abounds with such precepts and maxims as this. If Christians had observed them, great praise would be their due, and we, in our exile, should have lived in peace and happiness, not losing, as we have done, thousands and thousands of our most pious and most venerable fathers, who, though innocent of aggression both in deed and word, have been slaughtered like sheep in the shambles, burnt, and destroyed in every way that barbarous ingenuity could devise.—*Extract from the work Sefer Hashimush, written by Rabbi Jacob Emden, who is known by the initials J.E.B.Z.—Printed at Amsterdam.*

MAGDEBURG.—The foundation-stone of a new synagogue has recently been laid here. This step was found necessary in consequence of the increase of the congregation, which had hitherto to content itself with a hired locality.

POTSDAM, 18th Sept.—Her Majesty the Queen has sent a groom to the Jewish authorities of the synagogue, requesting a copy of the prayer-book

used by the Jewish youth ; observing, at the same time, that her Majesty would present every youth in the Jewish congregation with a copy of this prayer-book. As a matter of course, the authorities at once complied with the request, and took occasion to invite her Most Gracious Majesty to the examination in religious instruction which was to take place on the 22d of the month.

HANAU.—At the dedication of the Catholic church by the Bishop of Fulda, which has recently taken place here, the Jewish Rabbi was invited to be present, along with the German Catholic preacher, and other members of the clergy.

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